

...THE...  
**CONVERTED CATHOLIC**

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

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**EDITORIAL NOTES.**

**C**ONDEMNATION is the word that has gone forth into the business world for those who in our time have been in haste to get rich by unholy means. Men in high places in the insurance business, the meat packing business, the railroad rebaters, and financiers of every degree have been brought down low in public estimation. All this is of the earth earthy, and so is the great prosperity of our country of which we so proudly boast to-day. Man is not to live by bread alone, nor by the superabundance of the things which minister to his material wants. The old theologians loved to dwell on the image of God in man, and they sought the development of the spiritual life by that union with God which comes from repentance for sin and faith in the Lord Jesus Christ. The new school of theology teaches that the image of God in man is developed by the innate qualities in man having full play. These seem to overlook the fact that man in his natural condition is an animal like unto the other creatures that God has made—selfish, arrogant, and indifferent to the rights of others. Now the real true being in man is that which is developed by

his spiritual nature. It is thus the image of God is made manifest in him; and this being is developed by supernatural means. The gift of God to man in the knowledge of Jesus Christ must be used with assiduous care. The salvation that comes from God by union with Him should be the first object of our solicitude in the affairs of life. All other things shall pass away, but the Word of the Lord, the promises of God, shall continue forever. Disappointment awaits every effort that is not animated by spiritual ideals, and condemnation comes from our fellow men when selfish interests are the governing principles of our lives.

Good will result from the exposure of the deceptions and frauds practiced by the captains of industry and the leaders in commerce. But unless the people are taught to consider the righteousness of God which exalteth a nation there will be a recurrence of wrongdoing by other masterful minds who become leaders in the affairs of this world.

Politicians and public men who obtain mastery over their fellowmen, often forget—nay, even seem to ignore the fact—that they are made in the image of God.

### No Condemnation for Righteous Christians.

In the Christian religion we are told by the Apostle Paul, there is no condemnation to those who are in Christ Jesus, who walk not after the flesh but after the Spirit. Congress and legislatures can make laws to regulate the business of this world and punish men for doing wrong. But, as the Apostle continues, "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit."

The Apostle continues in this same eighth chapter of Romans: "For they that are after the flesh do mind the things of the flesh; but they that are after the spirit, the things of the Spirit."

"So then they that are in the flesh cannot please God. . . . If any man have not the spirit of Christ he is none of His. But as many as are led by the Spirit of God, they are the sons of God. And the Spirit itself beareth witness with our spirit that we are the children of God, and if children, then heirs of God and joint heirs with Christ."

### God's Remedy for Evil.

It is nothing new that there should be trouble and condemnation for evil doers in the business world in our day. "This whole creation," says the Apostle, "groaneth and travaileth in pain." "And not only they, but ourselves also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, that is, the redemption of

our body. For we are saved by hope; but hope that is seen is not hope; for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it

"And the Spirit of God helpeth our infirmities. We know not what we should pray for, as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. . . . And we know that all things work together for good to them that love God, to them who are the called according to His purpose. . . . If God be for us, who can be against us?

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? . . . In all these things we are more than conquerors through Him that loved us."

While there is condemnation for unrighteousness in the affairs of life, there is no condemnation for them who seek the Lord and are interested in His business. Now the will and work of God is the salvation of souls. He sent His Son into the world to save sinners, and if we are saved by our faith and repentance and trust in Him, we should be co-workers with Him in the salvation of others by telling them the good news that has brought us into relation with Him. If we have been brought "from death unto life" by the forgiveness of our sins and reconciliation with God through Jesus Christ, we should rejoice in the privilege of helping others to come to the knowledge of the truth that has brought home to our own hearts the consciousness that our Heavenly Father has a place for us in His Éternal Home after life's fitful fever is o'er.

**Archbishop Farley and New York Italians.**

It is evident that THE CONVERTED CATHOLIC is not only sent to the Vatican, but that it is carefully read on its arrival. Further, that some Italian Cap'n Cuttle there acts on the principle "When found, make a note on't." In the issue of the Magazine for February, 1906, the Rev. Joseph Giardina says:

In New York there are more than 400,000 Italians. They are all supposed to be Roman Catholics. Can you guess how many recognized and salaried Italian priests there are for these people? Not more than twenty, and I think that is a liberal estimate. That means one priest for every 20,000 people. That is a fact. The Roman Catholic Church authorities here do not want Italian priests, nor do they love the Italian people because they say the Italians have made a prisoner of the Pope and deprived him of his temporal power!

Early in June Archbishop Farley was in Rome, and it would seem that this paragraph, or its substance, was discussed with the Archbishop by his superiors, for all the daily papers on June 8 had long press despatches from Rome in which he said, "New York possesses thirty Italian parishes, with more than one hundred priests speaking the Italian language, while each town in the diocese has at least one Italian parish." Mgr. Farley added that since he had assumed the archbishopric he had felt it his duty to cultivate the Italian element, thinking that through it New York would be in "future what it had been in the past, one of the strongholds of Catholicism."

It is gratifying to feel that the good sound Gospel teaching of this Magazine regularly reaches the highest of-

ficials of the Roman Catholic Church at least once a month; and who knows but what even some Cardinal or Archbishop may some time find his way to light and salvation through reading this Magazine, as hundreds of lay members of that Church have already done?

**Papal Paganism Profitable.**

In the *New York Sun*, May 28, a despatch from Philadelphia, dated the previous day, said:

Covered with bills of various denominations pinned together into long streamers and with watches and jewelry attached to various parts of its raiment, the statue of St. Rocco, the patron saint of the local Italian colony, was borne in procession through downtown streets to-day. The procession was constantly halted by those wishing to add to the treasures hanging to the saint's vestments. Another feature of the procession was a forty pound wax candle worth \$40. The occasion of the procession was the feast of St. Mary Magdalene di Pazzi, the patron saint of the Italian church bearing her name, which is the oldest Italian church in this city. Two bands accompanied the procession, and flags, banners and statues of saints were numerous.

These Italians observe the festivals of the Catholic "saints" just as their ancestors in pagan times devoutly worshipped at the shrines of Jupiter, Juno, and Mercury, and carried their statues and pictures in procession. Idolatry is equally provocative of the Divine wrath whether the images be those of Diana or Venus, or of the dieties named above or of St. Rocco, St. Peter, St. Anthony, or St. Mary. Surely those people, who are coming to this country at the rate of one thousand a day—New York will have an Italian population of 500,000 at the

close of this year, and that element is increasing not only in our large cities, but in the rural districts—surely these people, on coming to this Christian land, should be met with a knowledge of the influences that have made this country the greatest among the nations of the earth. They should be told that the Bible and our Protestant Christianity lie at the foundation of all the intellectual development and material progress visible on every hand; and that they, by the Divine gift of salvation through Christ have the right to share in the spiritual blessings that have made us a nation of Protestant Christians. Romanism is declining in every country, and Protestant Christianity, in its progressive march throughout the world, is making its impress upon the nations and upon the people who make Christ their Lord and Master and follow Him as their Saviour and Redeemer.

#### **The Ascoli Cope Scandal.**

An Associated Press despatch from Rome, June 7, announces that the judicial authorities in Italy have resumed their investigations into the disappearance of the now celebrated "Ascoli cope" bought sometime ago by Mr. J. P. Morgan and afterwards returned by him to the Italian Government. The activity of the authorities is due to strong evidence that the cope was sold by ecclesiastics of the cathedral with the connivance, or at least in consequence of the negligence, of the Bishop of Ascoli.

#### **Luther's Memory Honored.**

According to the Berlin correspondent of the London *Telegraph*, a local journeyman mason, named Baumgartner, has been sentenced to

three months' imprisonment for throwing obloquy on the name of Martin Luther and the doctrines with which the Reformer is associated. Playing with Luther's name, he called him a "Luder," an abominable person. The extraordinary sentence is interesting, adds the correspondent, in that it was passed by a Roman Catholic court on the prisoner.

#### **In Aid of Good Work in Europe.**

At the annual meeting of the Waldensian Aid Society of the City of New York, which was held in the Brick Presbyterian Church, Fifth avenue and Thirty-seventh street, the Rev. D. Stuart Dodge, D.D., presided and addresses were delivered by the excellent delegate of the Waldensian Church and the Rev. James A. O'Connor, whose visit to the Waldensian Synod at Torre Pellice, near Turin, last year, was mutually pleasant and profitable.

Pastor O'Connor's visit to Europe last year led to an invitation being extended to him to deliver an address at the annual meeting of the Franco-American Evangelization Society at the Marble Collegiate Church, where the other speakers were the Rev. Dr. Thurber, who for sixteen years had been pastor of the American Presbyterian Church in Paris, and the Rev. Dr. Alfred E. Myers. These opportunities arising out of his visit to Europe, enabled Pastor O'Connor to aid these excellent causes by presenting to the American public the results of his personal observation in Italy and France.

The Bible depot in Madrid was once the home of an Inquisitor-General, with its secret staircase and private passages; one of the latter leads to the old dungeon of the Inquisition, and another to the chamber of the Tribunal.

### Rome in Spain.

The marriage of the young King of Spain, Alphonso XIII, to the Princess Ena, of Battenberg, granddaughter of the late Queen Victoria, of England, on May 31, was marked by Jesuitical jubilation that a member of the reigning family of the greatest Protestant nation in the world became a Romanist for the sake of sharing the Spanish crown. But within the hour of marriage, during the procession from the church to the palace, a bomb was thrown at the royal carriage and twenty persons were killed, while many more were seriously injured. The hope of Spain, as of other countries, is emancipation from the Roman Church, which has exercised only a degrading influence in every land, in every age. There is reason to believe that the young King is not a bigoted Catholic.

When THE CONVERTED CATHOLIC referred to the opposition of the Church authorities in Spain to the opening of a Protestant Church in Barcelona some months ago, we said the young King of Spain was not responsible for the letter sent out by the Barcelona Cardinal. The following paragraph from the London *Christian* throws more light on the subject:

An interesting article appears in a recent *Sunday at Home* from the pen of the editor, in which some light is thrown upon the recent incident at Barcelona relative to the opening of a Protestant Church in that city. It will be remembered that the young King of Spain wrote a letter to the Cardinal promising to do all in his power to prevent the invasion of heresy. Now it transpires that Protestant ambas-

sadors demanded explanations from the Prime Minister of Spain, who hastened to reply that "the letter was not sent by the King but by his secretaries, and that consequently it was without importance." This admission we owe to the manner in which the Spanish press criticised the King's alleged letter. It was a poor trick for the Cardinal and his dupes to play upon the people. They evidently forgot that the fierce light of the twentieth century does not permit these underhand dealings to remain undiscovered. Spain is the last hope of the Roman Church, but Spain is no longer to be gagged or frightened even by Cardinals. The day of liberty is near.

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### Dr. MacArthur's Kindness.

When Dr. MacArthur preached to the Christ's Mission congregation in Masonic Temple last month, he had completed the thirty-sixth year of his pastorate of Calvary Baptist Church. In 1881, when the Masonic Temple services commenced, Calvary Church was on West Twenty-third street, not two hundred feet away from the Temple. Thus from the beginning of Pastor O'Connor's work in this city, Dr. MacArthur had personal knowledge of it, and its spirit and methods were commended by him. A few years later the church building was sold and the Calvary congregation moved to their present splendid church in West Fifty-seventh street. It is a cause of deep thankfulness to Almighty God that the love and esteem and helpful sympathy of this great pastor, who is now only in the prime of life, should have continued with the Christ's Mission work all these years.

## CHRIST'S MISSION WORK—SERVICES IN MASONIC TEMPLE.

Reported for THE CONVERTED CATHOLIC.

THE last service in the chapel on West Twenty-first street, New York, was held on April 22, and the next day the building was handed over to the people who are to use it for business purposes. Preparations had been made to transfer the services to the Masonic Temple on Sixth avenue and Twenty-third street, where the meetings had been held every Sunday from 1881 to 1891, and at intervals during the winter months since the latter year.

As the great hall of Masonic Temple, however, could not be used until the first Sunday in May, the Young Men's Christian Association very kindly gave the use of their Assembly Room for the service on Sunday, April 29, when the Rev. J. Ross Stevenson, D.D., of the Fifth Avenue Presbyterian Church, preached to the congregation of Christ's Mission. Dr. Stevenson is the successor of the late Dr. John Hall, who had preached at these services several times in the years gone by. Dr. Stevenson's sermon was greatly appreciated by the congregation, and his sympathy with the work of the Mission manifested on this occasion was in line with the breadth and scope of the great work he is doing in the Fifth Avenue Church. Only the previous month a funeral service for the late Rev. Samuel H. Hadley, the Water street missionary, was held in Dr. Stevenson's church.

Sunday, May 6, the services were held in the afternoon in Masonic Temple, when addresses were delivered by the Rev. Drs. Albert B. King and John Bancroft Devins, trustees of

Christ's Mission; the Rev. A. Lambert and Joseph Giardina, two of the priests converted at Christ's Mission, the former in 1894 and the latter last December. Pastor O'Connor conducted the service, which was well attended by a congregation of sympathizing friends. Many Roman Catholics were present, and the attention given to the speakers was a tribute to the earnestness and fine Christian spirit of all the addresses.

### FATHER LAMBERT AND THE CATHOLICS.

Sunday, May 13, the Rev. A. Lambert was the principal speaker. His address was a strong Protestant exposition of the truth and a vigorous denunciation of the doctrines and practices of the Church of Rome. Father Lambert was a priest of the Roman Church for over twenty years, fifteen of which were passed in the Redemptorist Order. Few men are better qualified to speak on the subject of Rome's departure from the truth of God than he is. His quotations from the authorized writings of Roman Catholic bishops, priests, and monks of the highest standing in the Roman Church were a terrible arraignment of the corruptions of that apostate system. A large number of Roman Catholics were present, and some of them manifested their resentment of the statements made by exclamations of surprise mingled with vituperation. But Brother Lambert emphasized the fact that he was quoting from Roman Catholic writers and the practices of the monks. At the close of the meeting a woman who had been somewhat demonstrative in her bearing and language during the



sermon, said she had been to confession to Father Lambert fourteen years ago, and as she made a general confession then, she said she came to the meeting fearing that he might refer to what she had then told him. Another Roman Catholic, a mechanic, said he also had been to confession many years ago to Father Lambert, and he apprehended that some reference might be made to the sins he had confessed.

Of course nothing of the kind occurred, but no greater, no more serious condemnation of the Roman Catholic system could be uttered by any Protestant than was afforded by these Roman Catholics who feared that exposure of their sins could be possible by the priests to whom they confessed. Unworthy, dishonorable priests might possibly make use of the revelations received in the confessional and the secret sins confessed to them by troubled souls, but such men never leave the Roman Catholic Church. They are still in the bosom of the "holy" Roman Catholic Church and continue to hear the confessions of the poor deluded people who confide in them and do not know that there is only one Being who can heal the wounds inflicted by sin on the soul and give pardon and peace to all who will confess their sins to Him. "Come unto Me," He says, "and I will give you rest." He alone has the power to forgive sin. When the Jews taunted Him for saying, "Thy sins are forgiven thee," to the sick man, and said, "Who can forgive sin but God only?" they clearly expressed the belief of all who had faith in God. They did not want to believe in Christ as the Messiah, and they tried to make Him out an impostor and a usurper of

the prerogatives of Almighty God. So the priests of Rome are usurpers of the privilege and power of the Lord Jesus Christ. This explanation Pastor O'Connor gave at the close of the meeting. The Rev. Joseph Giardina, who has returned to the city from Princeton Seminary, also spoke.

#### DR. PAUL POLLACH.

Dr. Paul Pollach, who came to Christ's Mission in 1893, was unexpectedly present at this service, and, of course, Pastor O'Connor made him speak to the congregation, which he did in a most acceptable manner.

Dr. Pollach had been an Apostolic Missionary in China for six years, when he came to this country in 1893 and was received into Christ's Mission. He had studied in the Propaganda, Rome, for six years, and Cardinal Satolli, then a simple priest, was one of his professors. If he had remained in China as a Roman Catholic priest, he would have been made a bishop. But his observation and studies led him to see that the paganism of the Buddhists was in many respects similar to the superstitious practices of the Roman Catholic Church; and he resolved to free himself from partnership in an unholy alliance with the Church of Rome, which was not benefiting the people.

After attending the Conference for Bible Study at Northfield, Mass., with Pastor O'Connor, in August, 1893, Dr. Pollach entered upon the study of medicine. His father and grandfather had been physicians in Europe, and he desired to return to China as a Protestant medical missionary. After graduating in medicine, he was accepted by the Board of Missions of the Reformed (Dutch) Church in New York City. But as

he was not married he could not take charge of the work there, which required the services of a married man.

In 1896 Dr. Pollach spent six months at Christ's Mission in a post-graduate study of medicine in this city, and then moved to Chicago where he has built up a large practice and established a hospital. He is a specialist on nervous diseases. As he speaks twelve languages, he has a large clientele among the foreign speaking people of that city, and incidentally does good missionary work among them.

Naturally he has great sympathy with priests, and enters into their troubles, physical, mental and spiritual with helpful interest. His address at this service in Masonic Temple was in a large measure a eulogy of the work accomplished by Christ's Mission. He was warmly greeted by friends who remembered him when he first came to the Mission.

#### \$10,000 NEEDED.

Sunday, May 20, was a great day at the service in Masonic Temple, when the Rev. Dr. MacArthur preached. The substance of his sermon is printed in this issue of THE CONVERTED CATHOLIC. Pastor O'Connor conducted the service, and after Dr. MacArthur's sermon, said that steps were being taken to establish the new Christ's Mission in a central part of the city, which would be accessible to all friends of this work and to inquiring Catholics. It would be located in such a place as would afford the best opportunities for a large work. To accomplish the desired results he said \$10,000 would be required in addition to the price realized from the sale of the old building on Twenty-first street, and

he hoped the congregation would contribute \$1,000 of that sum. He had never before asked them for a specified sum, and surely the amount suggested now was very moderate. He then introduced Mr. James B. Gillie, the President of the Board of Trustees of Christ's Mission, who said that he could testify that Pastor O'Connor was very modest in his requests for financial help to carry on the work—too modest, it seemed to him. Mr. Gillie referred to the importance of the work, the fine spirit in which it had been carried on for more than a quarter of a century, the hearty endorsement of the work by the ministers and Christian people, not only of New York City but of the country at large wherever the work was known, and then said:

#### A KIND WORD AND GOOD WORK.

"When I stood up here I learned of Brother O'Connor's request for \$1,000 for the new Christ's Mission to perpetuate this work in this great city, which benefits not only us who reside here but all the people of the United States. The sum needed was \$10,000 a minute ago, but now it is only \$0,000, for I will give the last \$1,000 of the amount. I have not been asked to do this, but I thank God that I can do it with a loving heart for the glory of Him whose Name the Mission bears and for the good of our fellow men. My confidence in Brother O'Connor and my love for him and the work he is doing in such an excellent spirit, so forgetful of himself, so self-sacrificing, have been growing with the years since first I came to know him. I believe every Christian in this city and in our country at large should esteem it a privilege to co-operate in



this work, for the founder of Christ's Mission has given his life to this cause. A few days ago I visited Woodlawn Cemetery, where repose the remains of him who gave me my name and others of my relatives, and looking around I saw a few hundred feet away from our plot, a large square stone on which was the name "O'Connor." Inscribed on the open pages of a Bible on that stone were the words: "LET THERE BE LIGHT," and on the four corners of that plot were smaller stones with the names of George, Luther, James, Jr., and "Birdie." I was greatly affected; and I confess my interest in this work of Christ's Mission was deepened by the contemplation of the graves of our brother's four children, all he had; for being stripped of earthly ties he could give himself more zealously to the work of Christ and thus be prepared to meet his children, who, called up higher in their youth and innocence, are safe in the arms of Jesus. I esteem it a privilege and a blessing to be in some degree a co-worker in this cause to which James A. O'Connor has consecrated his whole life. Let us all do what we can to obtain this new Christ's Mission building and perpetuate this work."

The congregation was deeply affected by Mr. Gillie's address. Many present who had known and loved the children of the Christ's Mission family were in tears. Dr. MacArthur said he ardently wished he had \$1,000 to add to Mr. Gillie's contribution, but as he had not, he would be pleased to give \$100. A lady in the congregation, a member of Dr. Burrell's church, sent up her card on which was written a subscription of \$100. Pastor O'Connor an-

nounced \$100 from the Baroness von Zedtwitz, formerly Miss Caldwell, one of the founders of the Catholic University of Washington, who has recently withdrawn from the Roman Catholic Church. Several smaller sums received at the meeting and subsequently by card subscriptions brought the amount up to \$1,500.

Sunday, May 27, addresses were delivered at the meeting in Masonic Temple by the Revs. A. Lambert, Joseph Giardina and Pastor O'Connor. These meetings have filled up the gap between the closing of the old building and the summer months when many of Christ's Mission congregation will be interested in the tent work in this city. It is expected that Rev. Joseph Giardina will be associated with the Rev. M. Nardi in the Italian work. Two Italian tents have been secured, and it is expected that another tent for the Italians will be opened on the west side of this city.

### Progressive Work.

The New York papers, secular and religious, noted the progress of the Christ's Mission work when they announced the result of the modest effort to obtain \$1,000 the Sunday Dr. MacArthur preached in Masonic Temple, and \$1,500 had been subscribed. The *New York Tribune*, the *New York Observer*, and the *Christian Intelligencer* were especially kind in their good notices of the meeting. It only remains now for the friends of Christ's Mission to contribute what their good hearts and their faith in the work incline them to give, to make up the amount required. Contributions can be sent to the treasurer, Rev. John Bancroft Devins, D.D., 156 Fifth avenue, New York, or to the secretary, James A. O'Connor, 138 West Ninety-seventh street, New York.

## PROGRESS OF CIVIL AND RELIGIOUS LIBERTY.\*

BY REV. ROBERT STUART MACARTHUR, D.D., LL.D.

IN Isaiah 21:11, the question is asked, "Watchman, what of the night?" The prophet is represented as standing in the midst of the desolations of Jerusalem. He is looking toward the east whence the light comes, and whence his exiled countrymen would return to their native land. A taunting voice from Idumea asks him this question. In the next verse an inspiring answer is given, "The morning cometh." The captivity of Babylon is near its end; the long night of bondage will soon give place to the morning of liberty. To-day France, Russia, Poland, England, and still other lands join in saying regarding the night of civil and religious bondage, "The morning cometh." We are making enduring history with astonishing rapidity. Never before in the history of the race was the progress toward desirable liberty in church and state so rapid as it is now. Autocratic government in the state and priestcraft in the church are to-day happily at an enormous discount. Both the Czarism and the Popedom are relics of mediæval tyranny, civil and religious. Both have been shorn of much of their power, and the process is sure to continue to the great advantage of the people long afflicted with these tyrannies.

Russia has entered upon a new and glorious day. It is difficult to state exactly the extent of the liberty already granted; but its privileges are certain to increase and its qualities to

improve in the near future. The morning is coming for the people of Russia so long trodden in the mire under the heel of civil and religious tyranny. The celebrated Concordat of 1801 between Napoleon Bonaparte as First Consul and Pius VII, re-establishing the Roman Church in France, has been partly set aside. Entire separation between Church and State is sure to come before many years shall pass. All honor to La Belle France! The spirit of Huguenot heroes and martyrs still lives. The spirit of the brave Coligny still lives. The victims of the satanic St. Bartholomew Massacre did not die in vain. A new day is dawning for France. Let all lovers of liberty thank God and take courage.

The Roman Church in Poland is shaken to its strong foundations by the proclamation of religious liberty in Russia. In western Poland, an effort is making to create a church independent of the Church of Rome. This movement of the Mariavites is within the Church itself; it is not unlike the organization of the mendicant orders in the middle ages which finally turned against the Church. Already the present movement is engaged in a struggle with the Primate and his bishops. Archbishop Popiel, of Warsaw, and other high ecclesiastics and the civil authorities used all their influence against the new movement, but their power was impotence itself against the rising sentiments of the people. Priests, with their flocks, have, as bodies, joined the new movement. The liberalizing influence of Polanders in

\*This is the substance of an address delivered at the Christ's Mission services in Masonic Temple, New York, Sunday afternoon, May 20, 1906.

America has stimulated their countrymen in Poland. No one can tell whereunto this movement will grow. These are trying days for the Papacy. The eastern sky is radiant with the crimson and gold of dawn.

It is not otherwise in Germany. The spirit of the "solitary monk that shook the world" still lives in Germany. A recent number of the *Catholic Telegraph* admits that in Germany there has been a great loss to Catholicism; the article affirms that from 1880 to 1897, 40,000 Romanists have become Protestants, while during this same period of seventeen years only 4,400 Protestants became Romanists. It reports similar tendencies in Prussia, Hessen, Baden, and Bavaria. The article admits that in the United States the losses are even greater than they are in Germany. The article further affirms that on the basis of Catholic immigration for the past century the Catholics in the United States should number 30,000,000. The writer mournfully adds, "But in reality we can show not quite 10,000,000." It is perfectly evident that Romanism is losing while Protestantism is gaining along the whole line.

Both the Anglican and the Roman churches are on trial in Great Britain. The Education Act of 1902 has shaken the country from center to circumference. These two churches are fighting against liberty, justice and fair play toward all the other peoples of Great Britain. The opposition of these churches to civil and religious liberty accounts for the present Parliament which has startled Great Britain and amazed Europe. If these churches much

longer continue their present attitude, they will precipitate the separation of Church and State, the abolition of the House of Lords, and they will threaten the preservation of the throne itself. They are doomed to terrible defeat in the near future. Let them not go too far, lest they secure a result which they greatly dread and which will be welcomed by the majority of people in England, Wales and Scotland. There are stirring times in the near future for Great Britain. The God of liberty and justice is on the throne, and churches and political parties that oppose Him will surely perish in their impotence and wickedness.

Sweetly is the voice of America heard in the joyous chorus chanting, "The morning light is breaking." There is no voice stronger and sweeter at the moment than that of Baroness Von Zedtwitz. The whole world was startled when it was learned that she and her sister, the Marquise des Monstiers-Merinville, repudiated the creeds and dogmas of Rome. Their conversion to Protestantism gave Rome such a shock as had not been experienced for at least a generation. God give these brave sisters courage to lift up their voices against "The Double Doctrine of the Church of Rome!" God give Brother James A. O'Connor a still stronger arm and a still braver heart to fight his terrible battles and to win still nobler victories! God hasten the day when Jesus Christ shall be preached and accepted throughout the whole world as the atoning Saviour, the only Prophet, Priest and King!

### Many Priests Converted.

The number of priests leaving the Roman Catholic Church in every country is so large that we could fill pages of this magazine every month with accounts of their conversions. In France so many priests have given official notice of their withdrawal from the Church of Rome that it is not easy to tabulate their number. Since the passage of the bill giving religious freedom to the French people by the separation of the Church from the State, one writer says that 900 priests have left the Church.

In Germany many priests have joined the *Los Vom Rom* movement. The priests in Italy who desire emancipation from the yoke of Rome come to America in large numbers. Eight Italian priests have been to Christ's Mission since the beginning of this year. In England there have been several secessions from the Roman Church this year, among them a learned Jesuit, who has openly proclaimed his dissent from the doctrines of Rome and especially from the teachings of the Jesuits.

#### A FRENCH PRIEST'S CONVERSION.

Rev. E. Bosworth, Field Secretary of the Grand-Ligne Mission, Montreal, Canada, sent us the following letter, dated Montreal, May 30, 1906:

"Enclosed is a brief account of the Rev. C. A. Fournier that I am sure will give you great pleasure to publish in *THE CONVERTED CATHOLIC*. God has wonderfully owned our work during the past few months. In one of our missions nine Romanists have professed conversion. In our school upwards of sixty of the students have given themselves to Jesus, many of whom were Romanists. I am very glad from time to time to look

through your valuable Magazine. May you long be spared to continue your God-honored work. I have many pleasant recollections of my stay in your delightful home.

"Your fellow worker,

"E. BOSWORTH."

REV. C. A. FOURNIER.

The Rev. C. A. Fournier, for upwards of ten years a priest of the Roman Catholic Church, was baptized on last Lord's Day by Rev. M. P. Parent, M. A., at Grand Ligne.

This brother was born in L'Islet thirty-nine years ago. He is the son of the late Chas. Fournier, M. P. P., who for fifteen years represented the county of L'Islet in the Parliament of Canada, and a nephew of the late Bishop Panet of Quebec. He was educated in the Catholic schools of that place until twenty-two years of age, when he left to pursue his theological studies at Church Point, Digby county, N. S., removing after two years to complete them at Prince Albert, Sask. After graduating, he was ordained to the priesthood and appointed to the parish of St. Louis de Langevin. After a stay of ten months he was entrusted with the formation of a new parish at St. Elizabeth, Man. He also held the parishes of Oak Lake, Man., and St. Benedict.

Two or three years after his ordination many doubts suggested themselves as to the truth of Roman Catholic dogmas, which were only deepened as he compared them with the Word of God.

During this struggle he drifted into infidelity and desperation, until he could no longer conscientiously retain his position in the priesthood, and accordingly resigned resolving that for the future he would have

nothing to do with religion in any way. Having relatives in Lowell, Mass., he decided to visit them, and while there he met Missionary Lafleur and ex-Priest Ribourg, and was deeply impressed by their kindness and Christian spirit. This led him to change his attitude towards religion. Being without occupation, and an opening presenting itself to teach at Feller Institute, he accepted. After three months of residence there he was led to put his trust in the Lord Jesus as his only Saviour, and entered into peace and rest such as he had not before known.

As a teacher he has been much esteemed by his fellows and enjoys the esteem and confidence of the student body.

The Grande Ligne Mission Board has appointed him as missionary to labor with Pastor Bullock at Roxton Pond, Quebec.

REV. HERMES CAVARROCCHI.

An Italian physician of this city, Dr. Z., brought to Christ's Mission, in April, a Roman Catholic priest, his relative, who had recently arrived in New York, and besought the good offices of Pastor O'Connor on behalf of this worthy priest, who desired to leave the Roman Catholic Church. As the priest, the Rev. Hermes Cavarrocchi, was a young man of character and ability, and had obtained from Archbishop Farley the faculties of the diocese of New York, he was received into the Mission. His testimonials were of a high order. He is a graduate of the University of Naples, a Doctor of Letters, and for the last six years of his priestly life in Italy had been a professor in the Diocesan Seminary. Though a learned man, he was entirely ignorant of the English

tongue, and like all the other priests of Rome, he had only a superficial knowledge of the Bible. To help him to the best advantage, it was decided to send him to the Moody School at Mount Hermon, Mass., where he will acquire a knowledge both of our English speech and of the Word of God. As Mr. Patrick Brady, one of the converts of Christ's Mission, continues his studies at Mount Hermon School this year, Mr. Cavarrocchi accompanied him there the first week in May. Both of these young men are making good progress, and the latter was able to write a letter in English within a month of his arrival.

Letters were received last month from a distinguished priest, whose withdrawal from the Roman Catholic Church is only a question of time. He has been so zealous in the cause of Rome that for several years he has been expending his energies in trying to make Papists of Protestants, like some other notorious priests whose "Mission to non-Catholics" has been a disastrous failure.

Priests come to Christ's Mission because they find there sympathy and help for their troubled souls.

A lady in Dakota, having received sample copies of the Magazine, sent in her subscription last month, and said: "You are doing a good work, and I believe that you are directed by the Lord. We have Catholics all around us here and at times we find them very trying; but we who are converted know that there is no other way whereby we may be saved but through our Lord Jesus Christ."

"Truly THE CONVERTED CATHOLIC would be missed if it failed to reach us," said one of the old stock in Portland, Maine, in renewing his subscription last month. It is a good sign when one of the good American stock manifests such interest in the work the Magazine is doing.

## THE DOUBLE DOCTRINE OF THE CHURCH OF ROME.

THE Marquise des Monstiers-Merinvill (Miss Mary Caldwell) issued her declaration of independence and freedom from the yoke of Rome in 1904. But her sister, the Baroness von Zedtwitz (Miss Elizabeth Caldwell), made no public announcement of her secession from the Church of Rome until last January, when she addressed a letter to the editor of *THE CONVERTED CATHOLIC*, which was published in the February issue. Some years before, however, Baroness von Zedtwitz had turned away from the doctrines and practices of the Roman Church, and heartily sympathized with her elder sister when she made her famous declaration.

In order to bring together these famous letters of these noble women, the documents are reprinted in this issue of the Magazine.

Now the Baroness von Zedtwitz has published in a neat volume her reasons for renouncing Roman Catholicism, with the title, "The Double Doctrine of the Church of Rome." In the preface to this important work she says: "Before making public my renunciation of the doctrines of the Roman Church, I have considered the question from many sides; and the opinions which I now hold are not the outcome of an ephemeral fancy, nor yet of animosity.

"My intimate connection with the Catholic religion, but especially with the hierarchy both in America and Europe, has brought me into near touch with not only the secret and inner workings of the Roman Church, but also with the doctrines by which it is governed.

"In childhood and early womanhood, without palliating the unchristian conduct of almost all the prelates with whom I came in contact, I never ceased to hope and believe that when womanhood had ripened my judgment, the apparent inconsistencies would be fully explained and the trouble become evident to me. To this period of enlightenment I confidently looked forward. . . . But Church politics had other uses for my co-operation than in the futile searching for Christ's Divine Spirit within its body."

Being a woman of large means and great intellectual capacity, the Roman Church found use for the Baroness von Zedtwitz in the active political work of the Church. She found, she says, that "God's glory and Christ's teachings were then but the armor and shield to hide the real pretensions of the Vatican." Romanism to be understood must be traced to its source, and it is to the College of Cardinals in Rome and the Propaganda one looks for the true formation of its spirit. "It is a known fact," she continues "that after Luther had been to Rome he ceased to believe in the religion he had never before truly known; and to-day it is generally admitted that an ecclesiastical student, when he leaves Rome, carries with him little else than the Papal banner, and has laid his primitive moral code at the feet of the infallible successor of St. Peter."

Revolt was the inevitable result of her search for enlightenment and she struggled to be free. The voice of conscience became ever louder and finally drowned her superstitious fears



which held her back from the step she knew she must take.

"In the name of Christ," she adds, "whose pure image had been long blurred by the dross of Popery, in the name of Righteousness and Duty, I cast from me what was left of the garb of Romanism, and resolved to stand before my God as an upright, if an unclothed soul."

In all the literature that we have read relating to the doctrines and practices of the Church of Rome we have found nothing more inspiring than this little volume. It takes high ground and gets at the very heart of Roman Catholicism, piercing it through and through with the keenness of a bright intellect and a noble heart. The Caldwell sisters mingled with the highest ecclesiastics on familiar terms, and because of their wealth, their culture and social standing, these prelates admitted them to the secrecy and privacy of the inner workings of the Church and even of their own lives. Very frail clay are these high priests of Rome when stripped of the ecclesiastical garb that covers base designs. They pose before the world as vicegerents of God and mediators between Him and a sinful world; while in reality they are "dry bones." Such the Baroness von Zedtwitz and her noble sister, the Marquise des Montiers-Merinville found these high priests of Rome to be; and exposure in this book of such false teachers and such false doctrines will produce a profound impression. Whether it will lead to any amelioration of the conditions in the Roman Church remains to be seen. But there are some noble minds in the priesthood who desire better things than they now find prevailing in the Ro-

man system, and it may be that indirectly they will be able to bring about some change. But we have found that for any effectual good and for their own peace and happiness, such priests must come out of Rome as the Caldwell sisters have done. Every reader who peruses this little book will give thanks to Almighty God for the noble stand these ladies have taken. Indignation may be aroused by the revelation of the double doctrine and the double dealing inherent in Roman Catholicism, but we are confident there will also be an earnest purpose to withstand the inroads of that system on our great Republic and preserve our institutions from its debasing and corrupting influence. As Roman Catholicism has not been a blessing to any country, it should be opposed in the United States. It cannot be reformed while its governing center is at Rome. The people must come out of it. Otherwise they cannot be free and should not be permitted to share in the rights and privileges of free men.

### THE CALDWELL SISTERS.

It was a great impetus to the work of the Roman Catholic Church in the United States when the Misses Caldwell established the Catholic University at Washington some years ago. The eldest sister, now the Marquise des Montiers-Merinville, gave \$300,000 for the purpose, and the younger sister, now the Baroness von Zedtwitz, added \$50,000. Now that these ladies have learned what the Roman Church really is—an anti-Christian and corrupt political organization, and have withdrawn from it and repudiated its doctrines and denounced its practices, the priests

of Rome are humiliated. Their plans have been thwarted, and they do not expect to recover from the reverse in this generation. It is an open secret that if the Caldwell sisters had remained victims of Rome's intrigues and continued their benefactions to the Church, Archbishop Ireland would have been made a Cardinal in spite of the opposition of Cardinal Gibbons. Those noble ladies deserve well of the American people and of Protestants throughout the world for their denunciation of the corrupt Roman organization that has enslaved the human race in every country where it has been able to delude the people. And the good work of these ladies in casting off the yoke of Rome has only begun. The Marquise des Monstiers-Merinville is a quiet, contemplative thinker, but the Baroness von Zedtwitz, though equally charming and cultured, as her picture shows, is aggressive in her strong intellectuality, and by her great ability will repay the Roman Church for having deceived her.

The Baroness von Zedtwitz, in presenting her picture to Christ's Mission, expressed her cordial appreciation of the work it is doing. As a connecting link between the great Protestant world and intelligent non-bigoted Roman Catholics, the Mission has a distinct and important place in the religious work of our time. When those ladies, who are allied with the best families in Kentucky, return to America, it is confidently expected the Baroness von Zedtwitz will have another book ready for the press.

## The Yoke of Rome.

THE MARQUISE DES MONSTIERS' LETTER.

The Marquise des Monstiers-Merinville's letter of renunciation of Roman Catholicism, which was addressed to the Manager of the Associated Press, and by him forwarded to all the daily papers in America, was as follows:

ROME, October 30, 1904.

Dear Editor—It may interest some of our readers to know that the Marquise des Monstiers-Merinville, formerly Miss M. G. Caldwell, who, it will be remembered, founded the Roman Catholic University at Washington some years ago, has entirely repudiated her former creed. In an interview with me the other day she said:

"Yes, it is true that I have left the Roman Catholic Church. Since I have been living in Europe my eyes have been opened to what that Church really is, and to its anything but sanctity.

"But the trouble goes much further back than this. Being naturally religious, my imagination was early caught by the idea of doing something to lift the Church from the lowly position which it occupied in America, so I thought of a university or higher school where its clergy could be educated, and, if possible, refined.

"Of course, in this, I was greatly influenced by Bishop Spalding, of Peoria, who represented it to me as one of the greatest works of the day. When I was twenty-one I turned over to them one-third of my fortune for that purpose.

"But for years I have been trying to rid myself of the subtle yet overwhelming influence of a Church

which pretends not only to the privilege of being 'the only true Church,' but of being alone able to open the gates of Heaven to a sorrowful, sinful world.

"At last my honest Protestant blood has asserted itself, and I now forever repudiate and cast off the yoke of Rome."

So saying, the Marquise politely dismissed me.

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### Letter from the Baroness von Zedtwitz.

Hotel Netherland,

New York, Jan. 18, 1906.

To the Editor of THE CONVERTED CATHOLIC:

Dear Sir:—My attention has been called to an article in the January number of THE CONVERTED CATHOLIC concerning my present attitude toward the Church of Rome. Will you allow me space in your next publication to make a few corrections which various daily papers have omitted to do in connection with my visit to Bishop Spalding, of Peoria, Illinois?

I wish to emphasize the fact that I did not visit Bishop Spalding to seek reinstatement in the Roman Catholic Church. Nothing could be farther from my intention. The visit had nothing of a social character and was extremely unwelcome to him, to his family, and his immediate surroundings.

I wish to contradict the false report that Bishop Spalding has ever been the guardian of my sister or me. He never has had any authority whatever over us. My parents never saw him nor even knew of his existence, and there is no kinship whatever between his family and mine. He was

presented to us by Catholic nuns in our youth, in order to prevent our escape from Roman influence on leaving school.

A system of domination, terrorism and intrigue has been practiced on us since my father's death, and we were constantly made to feel and even told that our emancipation from Rome meant our disappearance from life. It was owing to threats of this kind that my sister decided to make her renunciation of Popery a public matter, and thus thwart the criminal projects of the Church of Rome.

I wish to repeat and request that you cause it to be known as far as it lies in your power that I have renounced absolutely the Roman Catholic Church, and repudiate its corrupting tendencies.

BARONESS VON ZEDTWITZ.

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### A Reformation Needed.

The Baroness says in her book, p. 25: The Catholic Church was the sole arbiter of its actions and principles, and juggled with the Christian doctrine as it suited its purpose. But as the religious mind emerged into the light of truth, the Protestant Reformation broke out as a vigorous protest against error. The Roman Church was tried to its limits. It was then, in answer to Luther, Melancthon, and Calvin, that the Jesuits arose as the Church's champions.

"It was not, as is popularly believed, to combat heresy that the Jesuits, as an order, came into being; it was to save the Roman Church from the abyss and ruin which threatened it. But within and without the Roman Church, Luther and Calvin are known, not as heretics, but Reformers; and the name Reformation can never be torn from that stupendous movement which freed thinking and believing minds from the servitude of Rome."

## GOD'S ELECTING LOVE.

A SERMON PREACHED BY THE LATE REV. FREDERICK LA RUE KING.

"For he saith to Moses, 'I will have mercy on whom I will have mercy and I will have compassion on whom I will have compassion.'"—Rom. ix; 15.

HERE is a statement of what is called the doctrine of election—a doctrine perhaps more misused than any other revealed in the Word of God. Misused in a variety of ways, but especially in one that is a most strange perversion of its real nature and intent. It was given in order that we might be filled with peace and joy and a sense of freedom and liberty; but as it is used, its practical effect is to fetter our very souls. It was given that we might once for all see the gates of Heaven set wide open and the whole multitude of mankind at liberty to enter. It is so misused that we are too apt to conceive those gates as shut and locked with a stern keeper who, though myriads apply for admission, opens the gate only for one here and there.

This is wrong, and I wish to show that the sovereignty of God in salvation does not contract its scope but enlarges it far beyond our highest conceptions and desires. And until you feel that this is the case, you have not really understood the doctrine of election.

To merely believe that it is true is not enough, you must be glad that it is true, you must be able to use it for your peace and comfort and joy or else you are totally ignorant of it. You must not tolerate it, merely as you would tolerate a disagreeable guest whom you cannot send away; you must warmly welcome and dearly love it. Suppose one of the

Esquimaux savages that Dr. Kane saw in the North who live on flesh wholly, were presented with a loaf of bread. He would know its shape, its color, its smell, its size, its hardness, its weight; but what, after all, would he know about the loaf till he knew that it was good to eat? So believe me, brethren, we do not know anything about a doctrine until we know what that doctrine will do for us.

What reason would there be for God's revealing to us a particular class of truth if those truths were not to be of practical spiritual benefit to us? When we see a mother carrying food to her infant, we know that of all the kinds of food that she has, she selects that which it can enjoy and thrive by. And so when God reveals to us divine things in His Word, we may be sure that from all the infinite depths of knowledge He has selected those truths by which we can profit; and if we do not enjoy and thrive by them, it is either because our hearts are not right or else the doctrines are not understood.

"I will have mercy upon whom I will have mercy, and I will have compassion upon whom I will have compassion." To the soul that is truly filial and confiding, this doctrine is really the Gospel itself, a wide and grand annunciation of God's mercy to a fallen world; than which no wider or grander could be made. Many methods might be taken to show this. I wish now to present a historical method. I wish to show what this doctrine did for the Church at the three great epochs when it was prominently announced. Three great

men, one the greatest Apostle, one the greatest Church Father, one the greatest Protestant theologian, announced this as a most blessed and precious truth.

My inquiry now is: Why was this truth good news to Paul, and to those for whom he labored? to Augustine and the Church of the fourth century? and to John Calvin and the Church of the sixteenth century?

The inquiry will then come with some force, Why should it not be precious and blessed to us of the present time?

First, then, Paul not only here, but elsewhere throughout this epistle, tells us that God of His own free and sovereign will chooses whom He will save. This is no mere abstract philosophical-theological speculation, it is a practical truth and one which sent a thrill of joy through the hearts of those to whom he preached.

At the beginning of this epistle you will find that it is addressed "To all that be in Rome," beloved of God. Circumcised or uncircumcised, it made no difference, for all were now called. The old economy might be likened to a tree. For ages had it been putting forth its leaves, for ages had it been blossoming, and now Paul was plucking the ripe fruit from the branches and giving it to the uncircumcision. He was inviting the Gentile, without becoming any the less a Gentile, to enter into all the rich results, the priceless blessings of the old dispensation. Oh! how the hard-hearted Jews gnashed their teeth at the sight! It is almost impossible for us to conceive the horror and rage that filled them when they saw one of their nation taking the lead in promulgating such traitorous views. At Jerusalem,

merely upon Paul's saying that Christ, when he saw Him the second time in the Temple, commissioned him to go and preach to the Gentiles, the multitude of Jews were transported with frenzy, threw dust into the air and cried, "Away with such a fellow from the earth, for it is not fit that he should live."

The truth is that the Jews thought that all the blessings of the covenant with God were as exclusively theirs as any of you regard any piece of property as exclusively yours. They held that the Gentiles could share in these blessings only by becoming one of themselves, by being circumcised and keeping the whole ceremonial law.

As to themselves, they felt perfectly confident. They were Abraham's children, God's covenant was made with Abraham and his seed and therefore they were perfectly safe. And in all this the sacred Scriptures seemed to bear them out. Paul, in the third chapter of Galatians, says, "Now to Abraham and his seed were the promises made." That would go to show that if one were a child of Abraham he would certainly inherit the promises. And see the latter part of the verse, "He saith not seeds as of many (that is of many races or families), but as of one, and to thy seed." This would seem to exclude the Gentiles, for it distinctly asserted that only the race of Abraham could inherit the promises. Now then, in this state were the Jews confidently expecting their own salvation because of their natural descent, and proudly excluding the Gentiles because of their natural descent. They felt assured that God had bound himself by a promise He could not break, to save them all and to deny salvation

to the Gentiles. They thought that God existed but for them, that His infinite mercies were to be exhibited only towards them, and the illimitable resources of His power, goodness and love were to be exerted only in their behalf.

It was to thwart and crush such a sentiment as this that Paul announces the great doctrine of the text that God's will is not bound at all, that He is not obliged to save every Jew or to deny salvation to any Gentile; that no Jew should feel secure, that no Gentile should despair. That no matter what He had promised to Abraham, He was still free to save whom He pleased. "I will have mercy upon whom I will have mercy."

Suppose in a certain village there were a number of orphans, and a good man had promised to take care of them all; and had built a house with pleasant grounds and every comfort, where he lived with them. Now, suppose that through the palings of the fence a little ragged boy from another village should wistfully peep and beg of the children who were playing within that he might be admitted, too; and they should say to him, "Away with you! This is for us. The owner has bound himself to keep it for us alone." This would illustrate the position of the Jew and the Gentile. The Jew thought that he possessed all, that the Gentile had nothing. Now, suppose the owner of the house had overheard what was said and should turn to those who had repulsed the poor little stranger with these words: "I am not bound to keep this place exclusively for you. I can admit whom I please. I will even place this little ragged boy

amongst you and let him enjoy all that you enjoy." There we have an illustration of the doctrine of election. Another illustration is the parable of the laborers. Those who came at the eleventh hour received as much as those who had borne the burden and heat of the day. And when the rest murmured, the employer of all said, "Is it not lawful for me to do what I will with mine own? I said that I would give a penny for the work of a day, but that does not prevent me from giving a penny for the work of an hour or for no work at all." There again is the doctrine of election, which is this, that the loving will of God knows no restrictions, and is in no respect hampered in its exercise. This was the doctrine that like a mighty battering ram assailed the high walls that the Jew had erected around the city of God. It smote them till they rocked to their foundations, till they fell flat and laid the city open on all sides, and then from beside "That fount that flowed fast by the oracle of God," arose the cry of invitation to all the nations of the earth, "Ho, every one that thirsteth come ye to the waters." "And the Spirit and the Bride say come. And let him that heareth say come. And let him that is athirst come. And whosoever will let him take of the water of life freely."

Is there not reason enough why Paul should love this doctrine and make it prominent in his teachings?

Three hundred years had rolled away since Paul preached and wrote. The Church had been occupied with many things. She had selected and separated from all other writings the inspired books of the New Testament. She had settled the doctrines



with regard to the person of the Saviour, and now she began to study herself. The nature of the remedy which God had provided had hitherto occupied her, now she began to examine the disease. The Church of God at that time was like some of us who, after hearing a great many instructions, and getting a great deal of fancied knowledge, suddenly have our attention arrested and our gaze turned upon ourselves, and the evil of our hearts.

The fourth century was an age when men were convinced of sin, perhaps more than at any time in the history of the human race.

At this time men everywhere are exerting their faculties to the utmost to make transit from place to place speedy—to have the means of sending intelligence in an instant all over the world, to make machines of great power able to produce the most complicated manufactures. Men are striving for power, everywhere. Now imagine a time when the civilized world with an eagerness and an enthusiasm not unlike that which we see nowadays in material things was striving, not after power, but to get rid of sin. The busy brain was at work inventing then as now, but not inventing contrivances to develop power but contrivances to wipe away sin from the heart of man. Time would fail were I only to indicate even in the briefest way the schemes and institutions, some of them vaster than anything that we have at the present day, which occupied the attention and made busy the lives of men, and which had for their sole object the purification of men from sin.

Added to this was a general feeling of desertion by God. The Goths and

Vandals were then commencing their attacks upon the Roman Empire and when Rome itself was taken Christian people began to despair. God seemed to be pursuing them for their sins to their utter destruction; the world seemed coming to an end. Now almost always when such an intense feeling pervades the people of a time, this feeling finds its representative in one man who goes through all the conflict that the age is going through, only in an intenser form and who sometimes is permitted to discover and administer a remedy to the disease of the time.

So was it now. Augustine of Carthage had been a great sinner, and if there was ever a man who had sounded the depths of sin in his heart, he was that man. And no one that ever lived strove more earnestly to purify himself from every taint of sin.

The most plausible system of the age, the Manichean system, he tried faithfully for years. Vain effort. It was all of no avail.

He saw clearly that there was nothing in him that could be pleasing to God, and years of struggle had taught him that sin was something too mighty to be battled with; that human nature was forever held fast in its serpent coils; that it reached deep into, and tainted the inmost nature of man. Unholy, guilty, helpless, in the power of sin; he was in the presence of Him who pronounced death against the sinner. What was it that drew Augustine out of this horrible pit and miry clay and made him a deliverer to thousands on thousands of his day; and the stay and support of the Church through the night of ages, till the dawn of the

Reformation? It was the doctrine of the text, "I will have mercy upon whom I will have mercy." It was a mercy founded on the arbitrary will of God that was just suited to Augustine's case. No other mercy could be conceived of when once the soul had conceived of sin. Augustine felt that he needed a mercy that looked for nothing in the sinner; and he found it. And it was through him that the Western Church, before any other church, came to a consciousness of the utterly ruined estate of man by sin, and to the knowledge of the sovereignty of God in salvation. Woe be to us if God is not sovereign in salvation, for He has declared, "The soul that sinneth, it shall die;" and woe be to us if Satan's true accusations can bind God to the punishment of the guilty wretch. But it is not so. Just as the doctrine of election in the time of Paul established the freedom of God to save even a Gentile, so in the time of Augustine the doctrine of election established the freedom of God to save even a sinner. And through the long night of time that followed it was the writings of Augustine that showed to a darkened church that righteousness and peace had kissed each other, and that God could be just and yet the Justifier of him who had broken His holy law. And needful was it that God should have such a witness, for as twelve hundred years rolled away, a spiritual tyranny settled down upon the Church more terrible than before or since has afflicted men. A hierarchy, from the Pope upon his throne down through cardinals, archbishops, bishops, even to the parish priest, held the spiritual destinies of men in its iron grasp.

It opened, and no man could shut; it shut, and no man could open. Its decisions were decisions for eternity. The court of heaven registered its every act, and from it there was no appeal. Having granted it the privilege that what it bound on earth should be bound in Heaven, and what it loosed on earth should be loosed in heaven, God had put into its hand the eternal destinies of men. The wretch upon whom its cold malignity was directed had nothing to hope for in this world or the next. Whoever questioned its purity, doubted its dogmas, or defied its power, had not only supple kings for his executioners, but all the dread powers of the upper spaces, when the culprit should escape thither.

Why was it that the reformers of the seventeenth century,—why did a Luther and a Calvin again take up and proclaim anew the doctrine of Paul and Augustine? It was because it dashed the scepter out of the hand of the Pope, and the crozier out of the grasp of the bishop, and declared once more the spiritual liberties of mankind. "Priest, prelate, pope," the emancipated serf could exclaim, "You cannot tie up God by any engagement so that he shall not have perfect freedom in salvation."

"Notwithstanding all the powers He has granted to His church, after all, salvation is as He wills, not as you will. Excommunicate if you please; I can appeal and He will hear and issue the appeal. God says, though Rome curses, 'I will have mercy on whom I will have mercy.'" The doctrine of election is the very charter of our liberties. If God is sovereign then man is free. And is there not in our own age a special service that

can be rendered by the proclamation of this doctrine? Does it not enlarge the scope of salvation anew in our day?

Thanks be to God for the unspeakable gift of such a doctrine as this. No dark mystery to be endured with fortitude, but a solution of mysteries and a blessed minister of hope for all.

When we pray "Thy will be done," we ought to keep in mind the infinite possibilities of God's sovereignty in grace. We have no right to make ourselves certain of the eternal loss of any one whom we love, no matter how clear it may seem to us by the way he has lived or died. In the face of all such evidences God says, "I will have mercy on whom I will have mercy." This doctrine of election opens the question for buried generations. Eternal mercy, we are told in 1 Pet. 3: 19-20 and 4: 6, is free to go back to the prison house of those who were swept away by the flood and unlock even these dungeons. And when we come to the Eternal world we may, nay we will, have such a revelation of God's exercise of His prerogative as shall strike us with amazement and joy. They who look with gloomy and despairing feelings upon the destinies of men doubt the freedom of God and arraign His sovereignty. But He is free and supreme. He reigns for ever and ever, and where He rules hope cannot die. The pure River of the Water of Life that John saw in the Revelation proceeds out of the very throne of God itself, and this but expresses in a figure the doctrine of the text. He who blesses God for his goodness as David does in Psalm 103, will feel a yet higher thrill of

joy when he says with him, "The Lord has prepared His throne in the heavens and His kingdom ruleth over all." We may then say in conclusion that the doctrine of election so far from being a dark and mysterious truth, and one that narrows the scope of salvation, is a truth most clear and practical, as well as precious; and rightly held and interpreted enlarges the scope of salvation to the infinite measure of Infinite Mercy and Love. He that will, let him take the water of life freely.

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### Kind Words.

A distinguished English clergyman writes thus concerning THE CONVERTED CATHOLIC: "The Magazine is most interesting and instructive, and I only wish that its circulation were tenfold what it is. I am glad you were able to visit Europe, as the change must have done you good in every way, besides putting you in touch with various movements that are taking place on the Continent.

"We wish you and Mrs. O'Connor every blessing during the year 1906, and every encouragement in the work to which you have devoted your lives."

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One of our many friends in Philadelphia writes, in renewing his subscription: "Like every other age since the world began, this is one in which the truth needs to be pressed home and every error opposed. The Holy Spirit will use truth for convicting and converting sinners; and He will warn of danger. We should work with God, as He works. S. A. R."

## FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

SIXTH SERIES.

XXXVII.

NEW YORK, June, 1906.

Sir: In my letter to you last month I quoted from a well-informed writer, a Roman Catholic, some new information regarding the Jesuits and their affiliated members in every grade of society. No one outside of the inner circle of the Order knows who those affiliated members are. But it is a well-known fact of history that many persons who favored the Roman Catholic Church and promoted its interests were aided in their plans and abetted in their questionable transactions by the Jesuits, though not openly adherents of the Order or members of the Roman Catholic Church. Such persons are known as "accommodating Protestants." They are the best friends of the Jesuits in all their schemes and plots. I grant that these "accommodating Protestants" may be unconscious of the evil they are doing, but none the less injury to the community and to individuals is the result. Less accommodating Protestants are repelled from taking an active part in public affairs, and Catholics who desire liberty such as God's people should enjoy, and freedom of thought in their intercourse with their fellow men, are intimidated and discouraged by the opposition from unexpected quarters. Catholics in America to-day are turning away from their Church in large numbers. They have learned the lessons of history, and by observation and experience they realize that Roman Catholicism does not conduce to progress and freedom. They count the cost when they open their minds to such ideas. They care naught for the condemnation of the Jesuits and the other agents of the papal power. But they do not count upon the opposition of so-called Protestants. Hence, many drift along and become indifferent not only to the Roman religion, but to Christianity. This is just what the Jesuit party in your Church desires. You see, they say to the world at large, there is only one true religion, and when our Catholic people turn away from that, they do not adopt any other. And the world says, that is so, for the world is at enmity with the religion of Christ. Notwithstanding this direct and indirect opposition of the Jesuits, Catholics in every country are rising up in rebellion against the papacy and many are finding their way into the Church of Christ.

I am not an alarmist regarding the work of the Jesuits, but it is a singular fact that their apologists and defenders have sought to justify their cause in every country at this time when a new general of the Order is to be elected. The same writer from whom I quoted last month, "Marquise de Fontenoy," in another syndicate letter which appeared in the *New York Tribune*, May 28, 1906, shows that he is a skilful champion of the famous Order. The question arises, Is this syndicate writer an affiliated member of the Jesuit Society? Let us judge from the following extracts from his latest letter:

## CHARGES AGAINST JESUITS.

It was only to be expected that sooner or later the mysterious tragedy of Meyerling, which cost Emperor Francis Joseph the life of his only son, would be laid at the door of the Jesuits. There is no religious order in the world to which so many things of this kind have been erroneously ascribed, and less than twenty years ago the *London Times*, not only in its telegraphic dispatches, but even in its editorial columns, gave currency to a story according to which the sudden and serious illness of Leo XIII, which immediately preceded the transformation of his policy of good will toward the Italian government into one of actual warfare, was attributable to his having been poisoned by the Jesuits. Volumes upon volumes of fiction and of alleged fact have been published to prove that the war of 1870 between France and Germany was the result of Jesuit machinations, and, in fact, during the greater part of the nineteenth century, people, especially in Protestant countries, were taught to see the hand of the Jesuit in everything of any importance that took place.

Of course, this was in a measure due to the fact that the Jesuits have always taken a more active part in politics than any other religious association, and also to the atmosphere of mystery with which their movements and their aims have always been enveloped.

The origin of the stories now current as to the share of the Jesuits in the things that led up to the death of the ill-fated Crown Prince Rudolf may be found in the revelations recently made by the famous Bavarian political economist, Professor Anton Menger, who has just died at Munich. Some years before the affair at Meyerling there appeared at Munich an anonymous pamphlet, entitled, "The Austrian Nobility and Its Constitutional Mission," which created an immense sensation throughout the Dual Empire and in Germany.

The pamphlet assailed the great aristocracy of Austria, which owed its seats in the House of Lords at Vienna to birthright, charging it with indolence and incapacity. The author insisted that the Jesuits imbued their pupils with the most reactionary ideas, teaching them to despise and to oppose everything in the nature of a popular movement, of liberalism, of enlightenment and social progress, and to strive for a restoration of the conditions of a hundred years ago, when the power of the Crown was absolute and the nobility was still able to lord it over the people. The pamphlet, which was very cleverly written, showing an intimate acquaintance with conditions in the Austrian House of Lords, and with the defects of the aristocracy of the Dual Empire as a body, was widely discussed and had the effect of leading some of the younger generation of the Austrian nobility, such as the present Premier, Prince Conrad Hohenlohe, to ally themselves with the Liberal rather than with the Conservative party.

All kind of speculation was indulged in as to the authorship of the pamphlet, but, so far as the public was concerned, no one seemed to have any idea of the truth until a short time ago, when Professor Menger revealed the fact that the writer of the pamphlet was no other than Crown Prince Rudolf, who had himself received the early part of his education from the Jesuits.

Professor Menger, after calling attention to the comparisons drawn by the Crown Prince in the pamphlet between the House of Lords in

England and the House of Lords at Vienna, wound up by declaring that it was he himself who had undertaken, on behalf of the Crown Prince, the publication of the pamphlet at Munich, a fact which investigation has served to confirm.

Of course, this goes to prove that the Crown Prince, at the time of the publication, was opposed to the Order of the Jesuits, and regarded its influence upon the aristocracy of Austria as disastrous. On the strength of this, the enemies of the Order have built up a most circumstantial story to show how the Crown Prince's unfortunate entanglement, leading up to his violent death at Meyerling, had been brought about purposely, step by step, by the Jesuits, with the object of preventing the accession to the throne of a prince so hostile to their society, and, in order to make way for the late Archduke Louis Charles, and for his eldest son, the present heir apparent, both of whom the Jesuits knew to be imbued with their ideas. That Archduke Francis Ferdinand, the next heir to the throne, personifies, in the eyes of the people, both at home and abroad, reactionary ideas rather than liberalism, cannot be denied. It is equally certain that, rightly or wrongly, the public ascribes his toryism and his clericalism to the fact that he received his education and training at the hands of the Jesuits.

From a scholastic point of view, the Jesuits have the finest educational institutions in the universe, and their pupils, as a general rule, are brought up to be men of the world. It cannot be denied, however, that in Europe, at any rate, the political principles which they inculcate are of a reactionary rather than of a liberal order.

Even this pro-Jesuit writer has to acknowledge that the well-grounded suspicions of the Jesuits are justified in many cases. The Baroness von Zedtwitz, in her book, "The Double Doctrine of the Church of Rome," shows that there is no iniquity which the Jesuits cannot palliate in the interests of the Roman Catholic Church, and she knows the famous Order even better than this syndicate writer. I ask the question again which I propounded last month, Are there any Jesuits or affiliated members of the Order "near the throne" at Washington? There is no doubt but there is an undercurrent of alarm in some of the best and purest minds of our country regarding the influence and power of the Roman Catholic Church in the present Administration. Roman Catholics are put in high places of honor and emolument. The revelations attending the dismissal of Mr. Storer from the post of Ambassador to Austria for endeavoring to use the personal influence of Mr. Roosevelt, whose daughter was married recently to a nephew of Mrs. Storer, to have Archbishop Ireland made a Cardinal, disclosed a state of things that left a bad taste in the mouth of every American who loves the Republic and its freedom from an alliance with any church. Eternal vigilance is the price of liberty, and there are no forces at work in our country to-day more dangerous to our liberties than the Roman Catholic organizations, for Rome is the enemy of all liberty. The Jesuits and other papal agents in our Republic need watching. I shall do my part, though you, Cardinal, will not love me or reward me for my labor.

Yours truly,

JAMES A. O'CONNOR.



## GERALDINE DE LISLE; OR, TRIED AND TRUE.

## CHAPTER III.

(Continued.)

## A PEEP INTO AN INTERDICTED BOOK.

Sir Herbert returned home greatly exhilarated by his holiday, and the pleasant society he had enjoyed in the Metropolis. Lady De Lisle retired after dinner to complete arrangements for the next day's journey, and Father Adrian being otherwise engaged, Geraldine took the opportunity of eagerly questioning her father about the great city and its wonders, which from her childhood she had longed so much to see. Sir Herbert entered into a glowing description of the places he had visited, and the various entertainments, musical and otherwise, which he had enjoyed. With a playful caress he added that Sir Arthur Fitzgerald was expected home in a few weeks, and he hoped that before long Geraldine would have the opportunity of enjoying the same festivities, with companionship still more desirable. As she was about to reply she happened to glance toward her sister, who was seated working at the table, and was startled at the death-like pallor of her countenance, and the look of intense misery depicted there, as suddenly rising she left the apartment. She was about to make a remark on the subject to Sir Herbert, when the entrance of her mother rendered any private communication impossible. But the sight of her sister's woebegone countenance had, for the first time, aroused a suspicion in her mind that perhaps, after all, poor Agnes was not the willing victim of the cloister she had always supposed her to be. She resolved ere she slept to make an effort to overcome the icy barrier which had so often repelled her, and if possible discover the secret of her evident unhappiness.

When Geraldine entered her sister's apartment that night, with a heart overflowing with pity and kindness, she was repelled by the more than usual frigidity with which Agnes received her embrace. Disappointed and baffled in this attempt to overcome the chilling barrier, which had unhappily so long existed between them, she was leaving the room in despair when she heard a suppressed groan. Returning, she was shocked to see her unhappy sister throw herself upon her bed in a paroxysm of sobs. Pierced to the heart at the sight of such evident misery, Geraldine put her arms around the weeping girl and tenderly enquired the cause of her woe. For some moments no answer came from poor Agnes, whose frame shook convulsively, as the long pent-up floodgates of natural feeling burst forth with uncontrollable impetuosity. At last, mastering her emotion, she exclaimed, in tones of bitter anguish, which thrilled the heart of her listener, and never were effaced from her memory:

"How can you ask such a question, Geraldine; you who have been always so happy and loved by every one? You will soon be married to one who idolizes you, and will go to London, and be the 'belle' of the season, and have every enjoyment that wealth and love can give; whilst I—miser-

able I—whom no one ever cared for, where shall I be? In a living tomb! Unloved! Unpitied! Forgotten! But what am I saying?" continued she, wildly dashing away her tears, as she started up. "I have forgotten the glory, the merit! I shall be Saint Agnes!"

Then, seeing her sister's distress, she altered her tone, and abruptly said, "Go, Geraldine. It is a momentary weakness. I must mortify the flesh by increased austerities. Think no more of this. I must have been mad. Mention to no one what I have said. Go!" she repeated, in the sternest tones.

Geraldine retired to her room, to weep over her sister's unhappy fate. True, her father might still use his authority in preventing the poor victim of the conventual life from taking a step so repugnant to her real feelings. Yet, when she calmly considered the matter, she felt that such an attempt would be utterly fruitless. Her mother's indomitable will, aided by the support of the confessor, was not likely to yield to a too indulgent husband. Moreover, it had ever been considered in her church as little short of heresy to interfere with the choice of any who had been dedicated to the cloister in infancy or childhood. She fervently longed to lead her deluded sister to the knowledge of Him Whose blessed service is indeed "perfect freedom," unshackled by sacerdotal or monastic despotism; but she sadly reflected that Agnes would undoubtedly reject such doctrines as heretical. In this way, then, she would not only confer no benefit on her sister, but would involve them both in serious difficulties.

#### CHAPTER IV.

##### A HAPPY DEATH-BED.

WHEN Agnes De Lisle appeared at the breakfast table the following morning she had recovered her usual composure, yet her haggard countenance spoke volumes of the inward conflict through which she had passed. Geraldine longed still more earnestly to pour some word of heavenly consolation into her bleeding heart. Whether intentionally or not, Lady De Lisle managed to keep her so incessantly occupied, that no opportunity was afforded of obtaining a moment's private conversation with her, and when the time of parting arrived, a convulsive pressure of the hand was the only sign poor Agnes gave of her internal misery. Sir Herbert accompanied his wife and daughter to the neighboring town, where he had important business to transact; so Geraldine determined to visit old Nelly, and to solicit a further loan of the Bible. She resolved to speak to her father that very evening of her new opinions, and was most anxious to have the testimony of the Holy Scriptures in support of her statements.

As soon as the travelers had departed, Geraldine hastened to the cottage, eager to acquaint its inmates with the blessed change which had taken place in her mind. On opening the door, she was shocked by the scene which presented itself. Beside old Nelly was stretched her loved granddaughter, with the unmistakable hue of death upon her wasted features. At the head of the couch stood the district nurse, with one arm supporting the

dying girl, and with the other wiping the cold moisture from her brow. At the foot of the bed knelt her brother Pat, with his face buried in the clothes, vainly endeavoring to stifle his bitter sobs. Beside her was seated Mr. Murray, from time to time ejaculating a short prayer, or repeating some Scriptural promise. A sweet smile lighted up the countenance of the dying girl as her visitor entered, and she stretched out her wasted fingers to bid her welcome. Poor old Nelly was speechless with grief, and could only clasp her hands in mute anguish, as the tears coursed each other down her withered cheeks.

Deeply overcome, Geraldine tenderly pressed the hand of the sufferer, and turning to Mr. Murray, asked, in low tones, how long Norah had been confined to bed.

"She caught a severe cold in the rain about a fortnight ago," replied Mr. Murray, "and it ended in inflammation of the lungs. She had no strength to shake off the attack, and has sunk very rapidly since last night. She has often spoken of you during her illness, and even this morning expressed a desire to see you once more."

As Geraldine turned with tearful eyes towards the dying girl, the latter fixed upon her a loving and wistful gaze.

"O miss, dear, won't you come and see dear granny sometimes, now that I am going away from her? Poor old granny!" she repeated, lovingly stroking her withered hand; "she'll miss her little 'colleen' so much."

"I shall do so certainly, if I can," replied Geraldine gently; "but I am so grieved to see you in such suffering. Can nothing be done to give you relief?"

"Nothing, miss, dear, till my loving Saviour sends His holy angels to carry me up to the golden gate, where sin and pain can never come."

"Are you not afraid to die?"

"Oh, no, dear Miss Geraldine. The blessed Lord Jesus has washed away my sins in His precious blood. I know He will soon come for me." She ceased for want of breath.

"In My Father's house are many mansions," repeated Mr. Murray. "If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

The eyes of the departing believer brightened, as she repeated slowly, "Many mansions"—yes—enough for *me* and *you*, dear granny—and all of us. O, Pat!" she continued, earnestly addressing her brother, "won't you follow poor Norah there? Oh, be a good boy, and mind what the minister says to you, and love the 'blessed Book,' and be kind for my sake—for poor Norah's sake—to dear granny when I am gone."

In faltering accents she thanked Mr. Murray for his kindness to her and her grandmother, then, looking affectionately at Geraldine, prayed fervently that the Lord would be her guide unto death, and would take a strong grip of her heart.

"Oh!" exclaimed the dying girl, "I would not change my present state for the whole world!"

A heavenly brightness illumined her wasted features as she spoke. All pain had passed away for ever. Like a weary child, leaning her head upon the nurse's shoulder, she heaved a gentle sigh, and was gone.

(To be Continued)

**THE CONVERTED CATHOLIC.**

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**Rome's Double Doctrine.**

No book recently published should be more widely circulated than the work of the Baroness von Zedtwitz, "The Double Doctrine of the Church of Rome." It will be a revelation to persons in high society and to Protestants generally to learn of the corruption in doctrine and the devious practices of the Church of Rome from one who has been an intimate friend and a patron of Cardinals, Archbishops and Bishops. Almost without exception they are all wicked, they are all corrupt, says Baroness von Zedtwitz. She knows them well. The price of the book is thirty-five cents, and postage five cents. Three copies will be sent for one dollar. Address James A. O'Connor, 138 West Ninety-seventh Street, New York.

**Muncie Isle Hotel.**

Everybody takes a vacation nowadays, and in the vicinity of New York are many excellent places suitably equipped for the enjoyment of people of every conceivable variety of taste.

No location, however, is better adapted for holiday purposes than Great South Bay, and the Editor of THE CONVERTED CATHOLIC can speak from personal experience extending over several years, of the Muncie Isle Hotel, of which a picture appears on the third page of the cover.

Muncie Island is three miles from Babylon, Long Island, out towards the ocean, and it is separated from

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People from a distance as well as New Yorkers will find the hotel in all respects a home-like place.

The Rev. Francis E. Marsten, D.D., pastor of Bethany Presbyterian Church, New York City, who has been a guest at Muncie Island, in a communication dated February 27, 1906, says:

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